



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O you who^r they^z believed: let-fulfill¹ you^z by the contracts; (*had been*) legitimized^w for you^b brute^w the *an'aa'me's*^{w2} (cattle/sheep/goats/and camels)'s^w except what (*is being*) recited on you^b other than [you^z] legitimating the hunting while you^f (*are*) *hurumon*³ (wearing the ritual garment for Hajj or Ummrah); verily Allah rules what [He] wants.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا
بِالْعُقُودِ أَحَلَّتْ لَكُمْ بَهِيمَةً
الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ
مُحَلَّى الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللَّهَ
يَحْكُمُ مَا يُرِيدُ ﴿٥﴾

2. O you who^r they^z believed: let-not legitimize you^z Allah's rites,⁴ and nor [the] Month^x the Sacred, and nor the *badya* (sacrificial animals), and nor the *gala'eda*⁵ (collar-garlanded-sacrificial-animals), and nor proceeders (to) The House The Sacred, *yabtaghona*⁶ (they^z earnestly-quest) a munificence from their Lord and *redhwanan*^x (ultimate gratification); and if *ballaltum*⁷ (you^z had concluded the rites and took off yourⁿ garment of ritual) then let-hunt you^z; and let-not *yaj' remannakum* (cause you^z assuredly to offend), hatred (of) a people, (*that had*) repelled you^z a'n (off) The Mosque The Sacred, to you^z transgress; and let-cooperate you^z on the *berre* (the just and proper by *Sharey'ah*) and the *taqwa* (the reverential guarding against Allah's displeasure); and let-not you^z cooperate on the sin and the aggression; and *ettaqo* (let reverentially guard you^z not to displease) Allah; verily Allah (*is*) severe (*in*) the punishment.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعَائِرَ
اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ
وَلَا الْقُلَائِدَ وَلَا ءَامِينَ الْبَيْتِ
الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ
وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا
وَلَا تَجْرِمَنكُمْ شَتَائِنُ قَوْمٍ أَن
صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالْتَقَوْا وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعَدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٦﴾

3. (*Had been*) illegitimated^w on you^b the carrion^w and the blood and the swine's flesh and whichever (*i.e. anything*^x) (*that had been*) invoked by it^x for other than Allah; and the *munkhanega*^{to} (she-strangled-to-death) and the *mawqotha*^{to} (she-beaten-violently-to-death) (or almost) and the *mutaraddeya'te* (she-died out-by-falling-from-height) and the *natteha'te* (she-killed-by-the-goring-of-the-horn) and what ate⁸ the preying-beasts⁹ except what *thakkay-tom*

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ
وَلَحْمُ الْخَنَزِيرِ وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ
بِهِ وَالْمُنْخَبِقَةُ وَالْمَوْقُودَةُ
وَالْمُتَرَدِّيةُ وَالنَّطِيطَةُ وَمَا أَكَلَ
السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ

¹ The word "أوفوا" from "الوفاء," meaning gathering the last component of any obligation to make it a whole! So, "أوفوا" means you endeavor and gather the last part of an obligation, so fulfill it!

² The word "the an'aa'm" = "الأنعام" or "نعام" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف و ظلف" = cattle, sheep, goats, and camels

³ The word "hurum" = "حُرْم" = wearing the "ehram" = "إحرام," that is the ritual garment of consecration for Hajj or Ummrah.

⁴ The word "شعائر" = rites, i.e. any Allah designated sacred rites, including places and other physical entities! Thus, the rites are all the designated symbols, practices, ceremonies, etc. as prescribed by the *Sharey'ah*!

⁵ The word "قلائد" means those marked sacrificial animals, designated by special bands around their necks, known as "galaid." Such collar-garlanded-animals must be left alone and not bothered at all.

⁶ The word "يبتغون" is based on the word "ابتغى" = "طلب حثيثا" meaning: earnestly quested!

⁷ The word "ballaltum" = "حَلَلْتُمْ" means you^z have concluded the rites and took off your ebram (the ritual garment of consecration for Hajj or Ummrah)!

⁸ The word "أكل" = ate has several meanings, among them preyed upon by a preying beast!

⁹ The word "السبع" is a generic noun for the various preying beasts include the: lion, wolf, tiger, various birds, etc!

(you^z had slaughtered before they die) and what (had been) slaughtered on the immolation stones and that *tas'taq-
semo* (you^z seek apportioning) by the divining arrows *thale-
kum* (be-afar-collective-you/ that) (is) a *fesqon*¹⁰ (rebellion vis-
à-vis Allah's command); today despaired who^r they^z
disbelieved in yourⁿ religion; so let-not you^z *takhsobum*
(reverently-fear them) and *ikhsho* (let-reverently-fear you^z)
[Me]¹¹; today I completed¹² for you^b yourⁿ religion and I
concluded on you^b My boon^{w13} and I delighted for you^b
[the] Islam *deenan* (religiously/ as religion); so whoever [he]
(had been) forced in a dearth, other-than *mutajanefen*
(intentional incliner [he]) for a sin, then surely Allah (is)
Ghafooron (iterative Forgiver), *Rabeemon* (iterative mercy
Giver).

عَلَى النَّصَبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَمِ ذَلِكُمْ فَسُقُ الْيَوْمَ
يَسَّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي
مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾

4. Ask you^g they^z: what (had been) legitimized for them;
let-say [you^s]: (had been) legitimized for you^b the
goodies^{w14} and what you^c taught of the *jawa'reje*¹⁵
(hunting-animals) *mukallebeena* (hunting-trainers), you^z
teach them^{y16} of what taught you^b Allah; then let-eat
you^z of what they^y caught¹⁷ over you^b;¹⁸ and let-
mention you^z Allah's name on it^x; And *ettaqo* (let
reverentially guard you^z not to displease) Allah. Verily
Allah (is) swift (in) the account.

يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ
لَكُمْ الطَّيِّبَاتِ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ
مَكَلَّيْنِ تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ
فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا
اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ﴿١٢﴾

5. Today (had been) legitimized for you^b the goodies^w
and *tta'aamo*^x (wheat/ edible/ food-grains)^x (of) whom^r *oto*
(had been accorded/ given they^z) the book^x (is) legitimate
for you^b; and yourⁿ *tta'aamo*^x (is) legitimate for them;
and the marriers-she^{y m19} of the she-believers and the
marriers-she^{y m} of whom^r (had been) *oto* the book of
before you^b if *aa'taytom* (you^z accord/ allotted them^y) their^y
remunerations; marriers you^z other than fornicators
you^z [and] nor *muttakhethee* (you^z takers-and-makers)
paramours; and whoever [he] disbelieves by the belief
verily *qad* (already and affirmatively) miscarried his
work and he (is) in the Hereafter of the losers.

الْيَوْمَ أَحَلَّ لَكُمْ الطَّيِّبَاتِ
وَطَعَامَ الَّذِينَ أوتُوا الْكِتَابَ حَلَّ
لَكُمْ وَطَعَامَكُمْ حَلَّ لَهُمْ
وَالْحَصْنَتُ مِنَ الْمُؤْمِنَاتِ
وَالْحَصْنَتُ مِنَ الَّذِينَ أوتُوا
الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا ءَاتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفَحِينَ
وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ
فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٣﴾

¹⁰ See the *Lexicon* attached to this Translation for an elaboration on this rather important word.

¹¹ The letter “ن” in “فَاخْشَوْنَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العما، حيث لا يستغنى عنه” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “فَاخْشَوْنَ” is omitted, for “التخفيف” = “alleviation, lightening!” See *أعراب القرآن، لمحمود صافي*

¹² See the *Lexicon* attached to this Translation for the difference between concluded for (“اتم”) = brought it to its end versus (“اكمل”) brought it to its completion!

¹³ See the *Lexicon* attached to this Translation for “ne'amali” (“boon”)!

¹⁴ The word “طيبات” = “goodies” = “goodies, w” = a feminine gender means any-thing delectable and legitimate!

¹⁵ For example: birds, dogs!

¹⁶ The pronoun “هن” in the word “تعلمونهن” refers to the “birds or dogs” whose plural is “جمع تكسير” = “fracture-plural” so it is referred to in the feminine by Arabic Grammar! Thus, the [she-] prefix to the pronoun “them”!

¹⁷ The word “caught” is feminized here as “they^y caught” because in Arabic it is so, as it is in reference to the action of the “hunting animals” which is “جمع تكسير” = “broken plural,” in which case it is feminine!

¹⁸ The word “عليكم” means for you, as the word “على” in “عليكم” has nine different meanings, among them: (1) “ب، باسم الله” = by Allah's name, (2) accompaniment, i.e. the catch is due to dual activity by you and the agent for the catch, (3) prompting, the catch was due to your urging of the agent to do the catching!

¹⁹ As stated in (S4:24) the word “marriers-she^{y m}” = “محصنات” has at least two related but distinct meanings (1) marriers-she, ^{y m} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular “محصنات” = “زواجات” but “زواجات” is not a Qur'anic terminology per se, although “زوجة” and “زواج” are surely Qur'anic terms! So in Qur'anic terms “marriers-she^{y m}” = “محصنات” and nothing else!

6. O you who^r they^z believed if you^c upped²⁰ to the Prayer^w then let-wash you^z yourⁿ faces and yourⁿ hands^w to the elbows and let-wipe you^z by yourⁿ heads^w and [wash]²¹ yourⁿ feet^w to the twain ankles; and en (if) you^c were *junuban* (had ejaculated by sexual intercourse/dream/adult-couples' private parts meeting)²² then *ettabhharo*²³ (let-you^z perform the *ghusola*, prescribed bathing) and en you^c were patients or on a travel or came an *abado*²⁴ (a lone/any-one) of you^b from the *gha'itte*²⁵ (self-relief place in a geographic depression), or *lamasa*²⁶ (needfully mutually-touched) you^c the women (wife/she-slave personally owned) then you^z found no water then *tayamm-amo*²⁷ (let-strike you^z a clean soil with the palms of the two hands and wipe the face and hands) a good *ssa'eedan* (clean-dust/soil)^x so let-wipe you^z yourⁿ faces and yourⁿ hands^w from it^x; not wants Allah surely to make on you^z of a constraint,²⁸ [and] but [He] wants to purge you^b and to conclude [He] His boon^{w29} on you^b la'alla (craving currently unavailable deed that, perhaps) you^b thank you^z.

7. And let-remember you^z Allah's boon^{w30} on you^b and His *meethaq*^x (ratified-covenant) ^x which ^x *wathaqakum* ([He] mutually covenantally-ratified you^z) by it^x *edh* (when) said you^c: we heard and we obeyed; and *ettaqo* (let reverentially guard you^z not to displease) Allah; verily Allah (is) Omniscient by the chests' possession.

8. O you who^r they^z believed, let-you^z be^x *qanwameena*³¹ (iterative protectors/sustainers): for Allah (as) witnesses-/testifiers by the *qesstte*³² (rendering absolute justice post removal of injustice); and let-not you^z assuredly offend (because of) hatred (of) a people, on that not *ta'adelo* (you^z to equalize/be-just); *e'edelo*³³ (let-you^z be: equalizing-/just); it^x is nearer for the *taqwa* (the reverential guarding against Allah's displeasure) and *ettaqo* (let reverentially guard

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ
إِلَى الصَّلَاةِ فَغَسِّلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا
بُرُوسَكُمْ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا
وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا
يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ
قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا
قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى
أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

²⁰ There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف"

²¹ The majority of Qur'an reciters read "أَرْجُلَكُمْ" with a "فتحة على الام" as to include the washing of the feet by "و العطف" = coupling او So, the word "wash" is in square brackets, because it does not explicitly apparent in the text, although it is implied if one goes along with the majority of the reciters who read: "أَرْجُلَكُمْ" with a "فتحة على الام" Given that there are various recitations of الام! الخفض و الكسر على الام! See القرطبي!

²² The word "جُنُبًا" = "junuban" = (having had ejaculated by sexual intercourse or dream or adult-couples' meeting/ touching of their private parts, by insertion or not)! *Ghusl* means full bodily bathing!

²³ See the *Lexicon* attached to this Translation; the "ghosl" = full shower or bath of the body after having been *junuban* for any reason. The "ghosl" is to be done in a *Share'yah* prescribed manner!

²⁴ See the *Lexicon* attached to this Translation regarding "أحد"

²⁵ See the *Lexicon* attached to this Translation for the meaning of this figurative of speech word "gha'ett" = "إغاط"

²⁶ See the *Lexicon* attached to this Translation for the meaning of "lamastum!"

²⁷ See the *Lexicon* attached to this Translation for the meaning of this word, "tayammam!"

²⁸ The word "حرج" = "أضيق الضيق", see "اللسان", e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج", that is there is practically nothing narrower than that space between the two sheets of paper! Also, "حرج" could mean "sin!"

²⁹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

³⁰ See Ibid, regarding "boon!"

³¹ The word "قَوَّامِينَ" is plural for "قوام" meaning iterative or sustainers/protector and/or maintainer, in the sense of constantly adhering to what follows in this great *Ayah* for Allah's reward!

³² The word "القسط" is not just "justice" = "العدل." So "القسط" is rendering absolute justice post removal of injustice!!

³³ Here again, there is no way in English to say: "تعدلوا أو اعدلوا" except to say: "كونوا عدولا، أو لتكونوا عدولا" or "be just" and "let you be-just" respectively!

you^z not to displease) Allah; verily Allah (is) Proficient of what work you^z.

9. Promised Allah whom^r they^z believed and they^z worked the righteous-works^w for them a forgiveness^w and a great remuneration.

10. And who^r they^z disbelieved and denied they^z by Our Aya'te^w (messages) those (are) companions (of) the Jabeeme³⁴ (intensely-blazing Fire^w).

11. O you who^r they^z believed, let-remember you^z Allah's boon^{w35} on you^b edh (since)³⁶ purposed a people to yabsotto (they^z extend to assault) their hands^w to you^z then [He] checked their hands^w a'n (off) you^b; and ettaqo (let reverentially guard you^z not to displease) Allah. And on Allah so let-trust the believers.

12. And laqad (verily, already and affirmatively) took Allah meethaqa^x (ratified-covenant)^x (of) Israel's sons and We missioned³⁷ of them twelve chieftains; and said Allah: verily I am with you^z indeed en (if) aqamtom³⁸ (you^z upped/sustained the prescribed obligations of) the Prayer^w and aa'taytom (you^c accorded/fulfilled) the Zakata^{w39} (prescribed percentage of personal possessions)^w and you^c believed by My messengers and azzar'tomohum⁴⁰ (you^c deferentially-supported them) and you^c loaned Allah a loan hasanan (benevolent/ultimately-perfect-and-beautiful), surely [I] (shall) assuredly⁴¹ expiate a'n (off) you^b yourⁿ sayyaa'te^w (undesirable occurrences)^w and (I shall) assuredly admit you^b (into) gardens^w run^w from under it^w the rivers; then whoever [he] disbelieved after tha'leka (that-afar-it/ that) of you^b then qad (verily and affirmatively) [he] strayed the path's center/intent.

13. So by indeed⁴² their breach of their methaqa (ratified-covenant) We cursed them and We made their hearts indurate^w; ⁴³ they^z distort the ka'lim^x (plural of word/sentence)^x a'n (off) its^x places; and they^z forgot⁴⁴

خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٠﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٥١﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ اٰن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥٣﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ

ضَلَّ سَوَاءَ السَّبِيلِ ﴿٥٤﴾

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا

³⁴ The word “الجحيم” is proper noun, but it means intensely blazing fire! See الراغب!

³⁵ See the Lexicon attached to this Translation for “ne’amah” (“boon”)!

³⁶ The word “إِذْ” is an adverbial particle for the past tense meaning “since” or it could mean “حيث” with many meanings, such as: when, whenever, because, due to, etc!

³⁷ The word “بعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted!

³⁸ The word “أقام” in “أقمتم” has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: “أقام” linguistically means:

“أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً”

So, “أقمتم” means you: (1) fulfilled, in the sense of continuedness and keep up of all the prescribed obligations, as in Ayah (S2: 3). Also “أقام” has another “sharay’ah” prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the Ayah: “And when you^s were in them, then you^s upped for them (the second call for) the Prayer,” (S4: 102)!

Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

³⁹ See the Lexicon attached to this Translation for what exactly is, the Zakah and its implications!

⁴⁰ The word “عزرتهم” in “عزرتهم” = النصرة مع التعظيم, i.e. deferential support! See الراغب!

⁴¹ The “لَ” in “لأكفرن” and “لأدخلن” are juratory “لَ القسم” amounting to= “التأكد” i.e. affirmation, stated in both cases by “assuredly”!

⁴² See the Lexicon attached to this Translation regarding “ما المصدرية” the infinitive ma!

⁴³ The word “قلوب” = “hearts” is a “جمع تكسير” = “broken plural.” And the word “و” قاسية، أو قسيية، كما قال البعض، “و” قاسية، “هذا أبلغ، ولكن ليس هذا موضوعنا هنا” and “فاسية” is an objective noun referring to the “hearts,” so it must be feminized as a “broken plural.” Hence: “indurate,”^w as above stated!

⁴⁴ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: “We forgot you,”^z (S32:14), as Allah does not forget, but He chooses to ceases paying attention to some-thing/one! See اللسان!

(ceased paying attention to) an allotment of what they^z (were) reminded by it; ^x and [you^s] cease not watching/observing over a treachery⁴⁵ from them save a few of them; so let-pardon [you^s] a'n (regarding) them and let-condone [you^s]; verily Allah loves the benefactors.

حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ
تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا
مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ
اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿٤٥﴾

14. And of whom^t they^z said: verily we (are) *nassara* (Christians) We took their *meethaq*^x (ratified-covenant)^x then they^z forgot⁴⁶ (ceased paying attention to) an allotment of what they^z (were) reminded by it^x so *aqhayna* (We glued/aroused/enkindled) among them the animosity^w and the *bagh'dha* (intense-hatred)^w to The *Qeyamatey's*^w (Judgment's) Day, and will *youna'bbe'o* (inform by piece-of-significant-and-availing-news) them Allah by what they^z were *yassna'ona*⁴⁷ (carefully-crafting they^z).

وَمِنَ الَّذِينَ قَالُوا إِنَّا
نُصْرَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا
حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا
بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا
كَانُوا يَصْنَعُونَ ﴿٤٦﴾

15. O, you the book's folks, *qad* (already and affirmatively) came(to) you^b Our messenger manifesting for you^b much of what you^c were concealing of the book and [he] overlooks⁴⁸ a'n (regarding) a lot; *Qad* (already and affirmatively) came (to) you^z from Allah illumination^x and a book^x manifest.

يَتَاهَلُ الْكِتَابَ قَدْ جَاءَكُمْ
رَسُولُنَا يَبَيِّنُ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ
مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٤٧﴾

16. Aright-guides by him/it^x Allah whom^p *ettaba'a* ([he] closely-followed) His *redhwana*^x (ultimate gratification) the peace's paths; and [he/it^x] exits them from the darknesses^w to the illumination^x by His leave and [He] aright-guides them to a *Sseratten* (road/way) straight.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٤٨﴾

17. *Laqad* (verily, already and affirmatively) disbelieved who^t they^z said: that/truly Allah (is) the Messiah *Mariama's* (Mary)'s son; let-say [you^s]: then who^a [he] possesses from Allah a thing *en(if)* [He] wanted to perish the Messiah *Mariama's* (Mary)'s son and his mother and whom^p (are) in the Earth^w together; and for Allah (are) the Heavens'^w and the Earth's^w proprietorship and what (are) between them both; [He] creates whatever⁴⁹ [He] wills; and Allah over everything (is) Omnipotent.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ
يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ
يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ
وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٩﴾

18. And said^w the Jews and the *Nassara* (Christians) we (are) Allah's sons and His beloveds; let-say [you^s]: then wherefore torments you^z [He] by yourⁿ offenses; rather you^f (are) humans of whom^p [He] created. Forgives [He] for whom^p [He] wills and torments [He] whom^p [He] wills; and for Allah (is) the Heavens'^w and the Earth's^w proprietorship and what (is) between them both and to Him (is) the destiny.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ
أَبْنَاءُ اللَّهِ وَأَحِبُّهُرُ قُلْ فَلِمَ
يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ
مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَالِيهِ الْمَصِيرُ ﴿٥٠﴾

⁴⁵In some instances the word “خائنة” could denote a superlative sense (مبالغة), so it would be: iterative/big treachery!

⁴⁶Ibid, for forgot!

⁴⁷The word “يُصْنَعُونَ” is rooted in the verb “صنع” which means carefully crafting or tried to approach perfection in making of (anything) or upbringing of any human or animal!

⁴⁸That is in the sense of deliberately disregard mentioning that which does not directly apply to his Prophet-hood!

⁴⁹The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See النذر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي!

19. O, you the book's folks *qad* (already affirmatively) came (to) you^z Our messenger manifesting for you^b over an interval of messenger that you^z say: neither came (to) us of a *basheeron*⁵⁰ (iterative teller of pleasing tidings) and nor a *natheeron* (iterative warner); so *qad* (already and affirmatively) came (to) you^z a *basheeron*⁵¹ and a *natheeron*; and Allah over everything (is) Omnipotent.

يَا هَلْ الْكِتَابُ قَدْ جَاءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ أَنْ
تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا
نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

20. And *edh* (when) said *Mosa* (Moses) to his people: O, my people: let-remember you^z Allah's boon^{w52} on you^b *edh* (since) [He] made in you^b prophets and [He] made you^b kings/free-people and *aa'takum* ([He] accorded/gave you^b) what not *youa'tey* (accorded/given [He]) *ahadan*⁵³ (lone-/any-one) of the worlds.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومِ
أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ
فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ
مَا لَمْ يُوْت أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾

21. O, my people: let-enter you^z the land^w the sacred^w which^u Allah wrote for you^b and let-not *tartaddo* (you^z forthwith-return) over yourⁿ rears then you^z transpose⁵⁴ losers.

يَنْقُومِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ
الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى
أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

22. Said they: ^z O, *Mosa* (Moses) verily in it^w (are) people *jabba'rena* (vigorous compeller/ever contumacious stubborn) and verily we (are) never (to) enter it^w until they^z exit from it^w; *en* (if) they^z exit from it^w then surely we (are) enterers/entering.

قَالُوا يَمْوَسِيَّ إِنَّ فِيهَا قَوْمًا
جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّى
تَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا
فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

23. Said twain men of whom^r they^z fear/know⁵⁵ *an'ama*⁵⁶ (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them both, let-enter you^z on them the door^x then if entered you^z it^x then surely you^z (are) overcomeers, and on Allah so let trust you^z *en* (if) you^c were believers.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ
أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ
الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ
غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ
كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

24. Said they^z: O, *Mosa* (Moses) verily we never enter it^w [we] ever when^o /as-long-as they^z bided in it^w; so let-go [you^s] you^s and your^t Lord then let-fight you both; verily we (are) ha here sitters.

قَالُوا يَمْوَسِيَّ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا
مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ
فَقَتِلَا إِنَّا هُنَا قَاعِدُونَ ﴿٢٤﴾

25. Said [he]: my Lord verily I not own except myself^w and my brother; so let-sunder [You^s] between us and [between] the people the *fa'seeqeena*⁵⁷ (rebels-vis-à-vis Allah's command).

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي
وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ
الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

26. Said [He]: so verily it^w (is made) a ban-she^y on them forty year(s) they^z wander in the Earth^w; so let-not [you^s] grieve over the people the *fa'seeqeena*⁵⁸ (rebels vis-à-vis Allah's command).

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ
سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا
تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

⁵⁰ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher* = يُبَشِّرُ/مُبَشِّرٌ

⁵¹ Ibid!

⁵² See the *Lexicon* attached to this Translation for “*ne'amal*” (“boon”)!

⁵³ See the *Lexicon* attached to this Translation regarding “*أحد*”

⁵⁴ The word “*تنقلبوا*” = “*you^z transpose*,” means you *betook* your selves *becoming*!

⁵⁵ Linguistically the word “*خاف*” carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

⁵⁶ See the *Lexicon* attached to this Translation for the word “*إنعم*”

⁵⁷ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

⁵⁸ Ibid!

27. And let-recite [*you*^s] on them *naba'a*⁵⁹ (*piece-of-significant-and-availing-news*) (*of*) Adam's twain sons by the right; *edh* (*since*)⁶⁰ both immolated an offering so *toqobbela*⁶¹ (*had been clemently-accepted*) from an *ahado*⁶² (*a lone/any one*) them both and not *youtaqobbel* (*to be clemently-accepted*) from the other; said [*he*]: surely assuredly⁶³ [*I*] (*shall*) kill you^g; said [*he*]: verily only Allah *yataqabbalo* (*clemently-accepts*) from the *muttaqeena* (*reverentialguarders against Allah's displeasure*).

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

28. Indeed *en* (*if*) *basatta* (*extended/ outstretched/ set at*) you^g to me your^t hand⁶⁴ to kill me not I am *bassetton* (*extending/ out-stretching/ setting at*) my hand to you^g to kill you^g; verily I fear/ know⁶⁵ Allah the worlds' Lord.

﴿لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾

29. Verily I want that *tabo'a* (*[you]* deservedly incur) by my sin and your^t sin so [*you*]^s be of the Fire's^w companions; and *tha'leka* (*that-afar-it/ that*) (*is*) the *dha'lemeena's*⁶⁶ (*injustice-doers'*) requital.

﴿إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ﴾

30. So *tawwa'at* (*facilitated-she^v vouched-she^v*) for him his self^w killing (*of*) his brother so [*he*] killed him then became [*he*] of the losers.

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾

31. Then missioned⁶⁷ Allah a raven digging in the land^w to show him how to hide his brother's *saw'ata*⁶⁸ (*the corpse/ the shameful deed he did to his brother*)^w; said [*he*]: O, woe to me have I languished to be like this, the raven so [*I*] hide my brother's *saw'ata*^w; so [*he*] became of the regretters.

﴿فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَ أَخِيهِ قَالَ يُنَوِّلتِي أَعْجَرتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِي سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ﴾

32. Because of *tha'leka* (*he-that-afar-it/ that*) We wrote on Israel's sons: verily [*it*]^x (*is*) whoever [*he*] killed a self^w by other than a self^w or a corruption in the Earth^w so as if [*he*] killed the mankind together; and whoever [*he*] quickened it^w so as if [*he*] quickened the mankind together; and *laqad* (*verily, already and affirmatively*) came^w (*to*) them Our messengers^x by the evidences^w;

﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ

⁵⁹ See the *Lexicon* attached to this *Translation* for the word “*naba'a*”=“نَبَأٌ”

⁶⁰ The word “*إِذْ*” is an *adverbial particle for the past tense* meaning “since” or it could mean “حيث” with many meanings, such as: when, whenever, because, due to, etc!

⁶¹ The Arabic word used in The Qur'an is “تَقَبَّلَ”, not “اَقْبَلَ”=accept. Thus, “تَقَبَّلَ” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah accepts it *by His clemency*! Thus, تَقَبَّلَ= *clemently accepts*!

⁶² See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”

⁶³ The “لَ” in “لَأَقْتُلَنَّكَ” is a *juratory* “لَ”=“ال القسم” amounting to=“التأكيد”, i.e. *affirmation*, expressed by “assuredly”!

⁶⁴ بِسَطَ الْيَدِ= *extending/ outstretching the hand*= Arabic *idiomatic expression* meaning as in here: *preparing to assault*!

⁶⁵ Linguistically the word “خَفِيَ” carries *dual meanings*: (1) *fear* and (2) *know*! Both meanings could apply!

⁶⁶ The “ظَالِمِينَ”=“the injustice-doer,” as “الظلم”=“injustice!” See footnote 148 below!

⁶⁷ The word “بَعَثَ” in “ابعث” carries *several meanings*, such as: *sent, missioned, resurrected, awaken, and prompted*!

⁶⁸ The word “سَوْءٌ”=“*saw'ah*” originally the *puenda*, but *figuratively* became common to use it for any thing that is bad and ugly imparting “shame” to its doer once it become public! Thus, “سَوْءٌ” came to be known as “shameful deed!” See التاج!

⁶⁹ This “*if*” is for the pronoun “هـ” in the “إِنَّه” *emphasizing the fact or the truth of the matter henceforth*.

afterwards verily many of them after *tha'leka* in the
Earth^w surely (*are*) prodigals/exceeders.

ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي
الْأَرْضِ لَمُسْرِفُونَ ﴿١٦﴾

33. Verily only requital (of) whom^r they^z war⁷⁰ Allah and His messenger and they^z endeavor⁷¹ in the Earth^w corruptingly that *youqattalo* (they^z be iteratively killed) or *yousallabo* (they^z be iteratively crucified) or their hands^w and their feet^w *toqatta'ao* (be iteratively cut) from *khalafen*⁷² (opposite-sides) or (are to be) exiled they^z from the land^w; *tha'leka* (that-afar-it/that) (is) for them an ignominy in the world^w and for them in the Hereafter^w (is) a great torment.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١٣٣﴾

34. Except whom^r they^z repented of before that you^z overpower[over]them so let-know you^z that Allah(is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٣٤﴾

35. O you who^r they^z believed *ettaqo* (let you^z reverentially guard not to displease) Allah and *ebtagho*⁷³ (let-earnestly quest you^z) to Him the *waseelata*⁷⁴ (a unique: rank in Paradise/intermediacy/mean of approach) and *ja'bedo*⁷⁵ (they exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) in His path *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٥﴾

36. Verily who^r they^z disbelieved if that/truly for them what(are) in the Earth^w together and its^xlike^x with it^x to ransom they^z by it^x from The *Qeyamatey's*^w (Judgment's) Day^x torment not *toqobbella*⁷⁶ (would have been clemently-accepted) from them; and for them(is) a painful torment.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣٦﴾

37. They^z want to egress they^z from The Fire^w and not they (are) surely egressing from it^w and for them (is) a sustainer torment.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿١٣٧﴾

38. And the he-thief and the she-thief so let-you^z cut-off their hands^{w77} both a requital by what both earned

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَلًا

⁷⁰ To war against Allah and His messenger or the Muslims, who stand for Allah and His messenger and their prescriptions and proscriptions as stated by the *Share'ah* Law, is to carry out any activity against their criteria of conduct.

⁷¹ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام" See اللسان, and الصائر!

⁷² From "opposite sides" for example: the right hand and the left foot or the left hand and the right foot!

⁷³ The word "ابتغوا" is based on the word "ابتغى" = "طلب حثيثا" meaning: earnestly quested!

⁷⁴ The "waseelab" = "الوسيلة" means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the "waseela" is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediacy!

⁷⁵ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jehad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Share'ah* Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

⁷⁶ See footnote 1283 above تقبل = clemently accepts!

⁷⁷ That is when the minimum *Share'ah* requirement is attained, then the "right" hand of each, as all Qur'an commentators maintain, based on Ibn Mas'ood's rendering, saying: "the he-thief and the she-thief you cut off their right-hands!" See الطبري!

nakalan (punishing-determent) from Allah, and Allah (*is*) Mighty *Hakeemon*⁷⁸ (*infinite bekma*⁷⁹ Possessor).

39. Then whoever [*he*] repented from after his injustice and [*he*] amended then verily Allah relents on him; verily Allah (*is*) *Ghafooron* (iterative Forgive) *Rabeemon* (iterative mercy Giver).

40. Have not known [*you*^s] that Allah for Him (*is*) the Heavens' ^w and the Earth's ^w proprietorship; [*He*] torments whom^p [*He*] wills and forgives [*He*] whom^p [*He*] wills; and Allah (*is*) over everything Omnipotent.

41. O, you the messenger, let-not sadden you^s who^r they^z mutually vie⁸⁰ in the disbelief of who^r they^z said: we believe by their mouths and believed not their hearts; and of whom^r *hado*⁸¹ (they who adopted the Jewish "lan"/customs/repented) (are) *samma'ona* (iterative bearers they^z) for the untruth *samma'ona* for other people, they^z came not (to) you^s; they^z distort the *ka'lem*^x (plural of word/sentence)^x from after its^x places they^z say: *en* (if) *oteytom* (had been accorded/given you^c) this^x then let-take it^x you^z; and *en* not *toa'tawho* (had been accorded/given you^c it^x) then *ehtharo* (let-take-caution you^z); and whom^p Allah wants his essay then never you^s possess for him of Allah a thing; those whom^r not wanted Allah to purge their hearts; for them in the world ^w (*is*) an ignominy and for them in the Here-after ^w (*is*) a great torment.

42. *Samma'ona* (iterative bearers they^z) to the untruth *akkalona* (they^z are iterative eaters) for the *sob'te* (forbidden/illegal possession); so *en* (if) they^z came (to) you^s then let-rule [*you*^s] among them or let-shun [*you*^s] *a'n* (regarding) them; and *en* (if) [*you*^s] shun them *a'n* then never they^z harm you^s a thing; and *en* ruled you^s then let-rule [*you*^s] among them by the *qeste*⁸² (rendering absolute justice post removal of injustice); verily Allah loves the *muqsetteena* (removers of injustice and renderers of absolute-justice).

43. And how they^z adjudicate you^s while they have the Torah ^w in it ^w (*is*) Allah's Rule; afterwards they^z divert from after *tha'leka* (that-afar-it/that); and not those (are) surely the believers.

مِنْ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٤٠﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

يُنَادِيهَا الرَّسُولُ لَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَامِنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ تَحْزِفُونَ الْكَلِمَةَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ شَيْءٍ أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤٢﴾

سَمَّاعُونَ لِلْكَذِبِ أَكْثَلُونَ لِلْسَّخْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٣﴾

وَكَيْفَ تَحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٤﴾

⁷⁸ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكييم"

⁷⁹ See the *Lexicon* attached to this Translation for "bekma"

⁸⁰ That is among them!

⁸¹ The word "*hada*" for the singular and "*hado*" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "*religion*" per se, that is why they say: "*lan*", that is they say the Mosaic *Lam*, instead of Mosaic religion!

⁸² The word "القسط" is not just "justice" = "العدل". So, "القسط" is rendering absolute-justice post removal of injustice!

44. Verily We descended the Torah^w in it^w an aright-guidance^x and an illumination^x rule by it^w the prophets who^r *aslamo* (they had submitted to Allah's Criteria) for whom^r *hado*⁸³ (they who had adopted the Jewish "law"/ custom/repented) and the *rabbaneyyouna* (Lordly clerics/ chiefs of the clerics) and the *ahbara* (erudite clerics) by what *istohfedho*⁸⁴ (they^z had been sought to keep-up) Allah's book^x and they^z were on it^x witnesses/testifiers; so let-not *takhsaw* (reverently-fear you^z) the mankind and *ekhsaw*^{ne85} (let-reverently-fear you^z [Me]); and let-not purchase you^z by My Aya'te^w (messages) little price; and whoever[he] not ruled by what Allah descended then those they (are) the disbelievers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوُا اللَّهَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

45. And We wrote on them in it^w: that the self^w (is) by the self^w and the eye^w (is) by the eye^w and the nose (is) by the nose and the ear (is) by the ear and the tooth (is) by the tooth and the wounds (are) *qessasson* (lawful-retribution-/retaliation); so whoever *tassaddaqa* (he gave up his right as a charity) by it^x then it^x (is) an expiation^w for him; and whoever [he] ruled not by what Allah descended then they (are) the *dha'lemoona*⁸⁶ (injustice-doers).

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالْإِنْفِ وَالْأَنْفَ بِالْأُذُنِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

46. And We supervened on their traces/footsteps by *Esa* (Jesus) *Mariama's* (Mary's) son *musaddeqan*⁸⁷ (accepter as credible) for what (is) before his hands^{w88} of the Torah^w and *aa'taynabo* (We accorded him) the Euangelion^{x89} in it^x an aright-guidance^x and an illumination^x and *musaddeqan* for what (was) before its^x hands^w of the Torah^w and an aright-guidance^x and an exhortation^{w90} for the *mutta-qeena* (reverential-guarders-against-Allah's-displeasure).

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

47. And let-rule the Euangelion's^{x91} folks by what Allah descended in it^x; and whoever [he] ruled not by

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا

⁸³ See footnote 1263 above regarding "hado!"

⁸⁴ The word "استحفظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!" (Emphasis is added)!

⁸⁵ The letter "ن" in "فأخشون" by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "فأخشون" is omitted, for "التخفيف" = "alleviation, lightening!" See إعراب القرآن، لمحمود صافي

⁸⁶ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

⁸⁷ The word "musaddeqan" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation!"

⁸⁸ The phrase "before his hands" is another of the Arabic tongue expressions meaning before it!

⁸⁹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the Encyclopedia Britannica, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation!"

⁹⁰ The word "مَوْعِظَةً" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition!

⁹¹ See footnote 89 above regarding "Euangelion!"

what Allah descended then those they (are) the *fa'seeqoon*⁹² (rebels vis-à-vis Allah's command).

48. And We descended to you ^sThe Book^x by the right^x *musaddeqan*⁹³ (accepter as credible) for what (came) between its^x both hands^w of the book^x and dominator over it^x; so let-rule [you^s] among them by what Allah descended and let-not *tattabe'a* (closely-followed [you^s]) their *ahwa*⁹⁴ (tendentious likings) *amma* (regarding) what came (to) you ^s of the right; for each We made a *sher'a'tan* precept/ ordinance) and a *menhajan* (procedure/-program); and if Allah willed surely (He would have) made you^z one^w *Ummatan*^w (community)^w; [and] but for essaying you ^b[He] in what [He] accorded you ^b; so *istabeq*⁹⁵ (let-affirmably-vie) you ^z (for) the *khayra'te* (desirable-traits of worthiness and goodness); to Allah (is) your ⁿ return together; then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) you ^b by what you ^c were in it^x differing.

49. And that let-rule [you^s] among them by what Allah descended and let-not *tattabe'a* (closely-followed [you^s]) their *ahwa* (tendentious likings); and *ebther* (let-caution [you^s] towards) them that they ^z essay you ^s a'n (regarding) some (of) what Allah descended to you^s; so *en* (if) they^z diverted then let-know [you^s] verily only Allah wants to betide them by some (of) their offenses; and verily much of the mankind surely (are) *fa'seeqoon* (rebels vis-à-vis Allah's command).

50. Do then rule (of) the *jabeleyyatey*⁹⁶ (acting ignorantly/incorrectly/ by rule of pre-Islamic era) ^w *yabghona* (earnestly-quest they^z); and who^a (is) *ahsa'no*⁹⁷ (perfecter and beautifuler) than Allah's rule for a people *youqenoona* (believing with certitude).

51. O you who^d they^e believed: let-not *tattakheetho*⁹⁸ (you^r take and presume) the Jews and the Nassara (Christians) *aw'leyao*⁹⁹ (guardian/alh); some of them (are) *aw'leyao* (= *aw'leyaa*) (of) some; and whoever *yatawallahum*¹⁰⁰ ([he]: takes them *aw'leyao*) of you^b then

أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ ﴿٤٨﴾

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم
بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ
لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا
وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا
ءَاتَكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى
اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٩﴾

وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ
يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ
إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّهُ يُرِيدُ
اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ
وَإِنْ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾

أَفْحَكُمُ الْجَاهِلِيَّةِ يَبْغُونَ ؕ وَمَنْ
أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ
فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿٥٢﴾

⁹² See the *Lexicon* attached to this Translation for this important word *fa'seeqoon* and its grammatical inflections!

⁹³ See footnote 1309 above regarding *musaddeqan*!

⁹⁴ The word “هوى” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. the *Qur'an* and *Hadeeth*.

⁹⁵ It must be pointed out here that the vying is not (a) “to” or (b) “for,” as both (a) and (b) would imply they are outside the good things; while in fact they are already within them, only they have to seek vying, or more correctly put, *affirmably vie*, for higher-ranking position or achievements! See the *Lexicon* attached to this Translation for the effect of the “س” when affixed to a verb!

⁹⁶ The word “جاهلية” = “*jabileyyatey*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “*jabileyyatey*” is acting ignorantly or incorrectly, or by rule of pre-Islamic era!

⁹⁷ There is no English word for احسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

⁹⁸ The word “اتخذ” from “اليتخاذ” which is “افتعال” for “الاتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁹⁹ The word “اولياء” could also mean, among them: protector, friend!

¹⁰⁰ That is take-their-clientage!

surely he (*is*) of them; verily Allah aright-guides not the people the *dha'lemeena*¹⁰¹ (*injustice-doers*).

52. So [*you*^s] see whom^r (*are*) in their hearts (*is*) an illness¹⁰² mutually vying¹⁰³ in them they^z say: *nakhsha* ([*we*] reverently-fear) to betide us a *da'eraton*^w (*evil-turn/defeat/turn of misfortune*)^w; so *asa* (*craving a deed beyond one's means/may*) that Allah *ya'atee* (*hastens the coming*) by the opening^{x104} (*overwhelming victory*) or a command from Him then they^z become over what they^z concealed in their selves^w regretters.

53. And say who^r they^z believed: are these who^r *aqsamo* (*they^z oathed*) by Allah *jahda* (*strongest/ultimate*) their *ayma'ne* (*oaths*) verily they^z (*are*) assuredly with you^b; miscarried^w their works^x so they^z became losers.

54. O you who^r they^z believed whoever *yartadda* ([*he*] renegades/reneges) of you^b a'n (*regarding*) his religion then Allah will *ya'atee* (*hasten the coming*) by a people (*that*) He loves them and they^z love Him *athellaton*¹⁰⁵ (*they who are humbled and subdued vis-à-vis*) on the believers (*but they are*) lords¹⁰⁶ (*vis-à-vis*) on the disbelievers; *youjabidona*¹⁰⁷ (*they exert their utmost mental, physical and possessional efforts fighting/striving*) in Allah's path and they^z fear not a blamer's blame; *tha'leka* (*that-afar-it/that*) (*is*) Allah's munificence^x *youna'tebe* ([*He*] accords-/gives it^x) to whom^p [*He*] wills and Allah (*is*) *Wa'seon*¹⁰⁸ (*Surrounder and encompassing all things*) Omniscient.

55. Verily only yourⁿ *Wa'leyyo*¹⁰⁹ (*Guardian/Ally*) (*is*) Allah and His messenger and who^r they^z believed who^r *youqeymona*¹¹⁰ (*they^z up/sustain the prescribed obligations of*) the Prayer^w and *youna'tona* (*accord/fulfill they^z*) the *Zakata*^{w111} (*prescribed percentage of personal possessions*)^w while¹¹² they (*are*) *ra'keona* (*they who are markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in Prayer*).

الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشِيَ أَنْ تَصِيبَنَا دَآيِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ تَدْمِعِينَ ﴿٥٢﴾

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهْتَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ إِنَّهُمْ لَعَنَكُمُ حَبِطَتْ أَعْمَلُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا تَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

¹⁰¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

¹⁰² The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

¹⁰³ That is taking and making them allies! The pronoun "them" refers to those mentioned in the previous *Ayah*!

¹⁰⁴ The word "فتح" means "overwhelming victory, i.e. victory, besting and rule" see *الراغب*!

¹⁰⁵ The word "athellaton" is plural, masculine, subjective noun, meaning: *they who are humbled and subdued*!

¹⁰⁶ The word "أعزاء" translated as "lords!" The word "lord" has many meanings, but one, according to *Merriam Webster's Unabridged Dictionary*, is: "one having power and authority over others!"

¹⁰⁷ The word "youjabidona" = "يجاهدون" = they earnestly exert their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Shari'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

¹⁰⁸ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "the" is prefixed to it, with a capital "T" and the word "was'oon" also with a capital "W," to make "The Was'oon" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

¹⁰⁹ The word "ولي" in "وليكُم" lends itself to so many meanings, among them: *guardian, protector, friend, ally*!

¹¹⁰ That is they up/sustain/maintain the duties and dues necessary!

¹¹¹ See the *Lexicon* attached to this *Translation* for what exactly *az-Zakah* is and its implications!

¹¹² It is said that *Emam Ali*, "karrama (bounteously gave him and ennobled his face)" gave his *Zakah* (charity) while praying!

56. And whoever *yatawalla* ([he] *takes for: guardian/ally/-friend*) Allah and His messenger and whom^r they^z believed then truly Allah's party they (*are*) the overcomeers.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ
ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ
الْغَالِبُونَ ﴿٥٦﴾

57. O you who^r they^z believed let not *tattakbethto*¹¹³ (*take and presume you*^z) whom^r *ittakbathto*¹¹⁴ (*they who took and presumed*) yourⁿ religion jestingly and playfully of whom^r *oto* (*had been accorded/given they*^z) the book of before you^b and the disbelievers *aw'leyaa*¹¹⁵ (*guardian/ally*); and *ettaqa* (*let reverentially guard you*^z not to displease) Allah *en(if)* you^c were believers.

يَتَّخِذُوا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ أُولِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

58. And if you^c called to the Prayer^w *ittakbathoba*¹¹⁶ (*they took and made it*^w) jestingly and playfully; *tha'leka* (*that-afar-it/that*) (*is*) because surely they (*are*) people (*who*) reason not.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُؤًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

59. Let-say [*you*^s]: O, you the book's folks do you^z resent¹¹⁷ [*of*] us except that we believed by Allah and what (*had been*) descended to us and what (*had been*) descended of before; and surely most of you^z (*are*) *fa'seegoona*¹¹⁸ (*rebels vis-à-vis Allah's command*).

قُلْ يَتَاهِلَ الْكِتَابُ هَلْ تَنْقُمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾

60. Let-say [*you*^s]: shall *ona'bbe'o* ([I] *inform by piece-of-significant-and-availing-news*) you^b by an eviler than *tha'leka* (*that-afar-it/that*) a reward^{w119} *enda* (*by munificence of/by Rule of*) Allah; whom^p cursed him Allah and [He] ired on him and [He] made of them the apes and the pigs and (*who*) [*they*] worshipped¹²⁰ the *Ttaghoota* (*“devil”/“tyrant”/rule of an irreligious man-made system*); those (*are*) eviler place and *adballo*¹²¹ (*moreastray*) a'n(*regarding*) the path's center/intent.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِندَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفُرْدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾

61. And if they^z came (*to*) you^b said they^z: we believed, and *qad* (*already and affirmatively*) they^z entered by the disbelief^x and they *qad* exited they^z by it^x; and Allah (*is*) knowinger by what they^z were concealing.

وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفَرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۚ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

62. And [*you*^s] see many of them mutually vying they^z in the sin and the aggression and their eating (*of*) the *sohta* (*forbidden/illegal possessions*); surely wretched what they^z were working.

وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

63. *Lanla* (*why do not*) forbid them the *rabbaneyyouna* (*Lordly clerics/chiefs of the clerics*) and the *abbaro* (*erudite clerics*) a'n(*regarding*) their saying the sin and their eating (*of*) the *sohta* (*forbidden/illegal possessions*); verily wretched what were *yassna'ao*¹²² (*carefully crafting*) they^z.

لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

¹¹³ The word “اتَّخَذَ” from “الِاتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and presuming *some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

¹¹⁴ Ibid!

¹¹⁵ The word “أُولِيَاءَ” could also mean, among them: *protector, friend*!

¹¹⁶ Ibid!

¹¹⁷ The word “نَقَمَ” in “تَنْقُمُوا” could mean: (1) resented, or (2) avenged, or (3) disapproved or denied! See *الراغب* and *اللسان*!

¹¹⁸ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

¹¹⁹ The word “مَثُوبَةٌ” is like “ثَوَابٌ” according to *Qur'an commentators and most linguists*!

¹²⁰ The word “عَبَدَ”=“worshipped” here in the sense of obeyed or followed the “*Taghoot's*” dicta!

¹²¹ The word “أَضَلَّ”=“*adhall*” is a *superlative* adjective for “*strayer*” for which there is *no* English equivalent!

¹²² The word “يَصْنَعُونَ” is rooted in the verb “صَنَعَ,” which means (1) *carefully* chose, or (2) *carefully* crafted or tried to *approach perfection* in making of (*anything*) or upbringing of any human or animal!

64. And said^w the Jews Allah's hand^{w123} (is) *maghlolaton^w* (manacled/restricted)^w; *ghullat* (had been manacled-she^y restricted-she^y) their hands^w and (had been) cursed they^z by what they^z said; rather His both hands^w (are) *Mubsottata'ne^w* (Both Spenders/Outstretchers)^w;124 [He] spends how [He] will; and surely assuredly¹²⁵ increases many of them what (had been) descended to you^s from your^t Lord excessiveness and disbelief; and We cast among them the animosity^w and the *bagh'dha* (intense-hatred)^w to The *Qeyamatey's^w* (Judgment's) Day^x; every-when they^z kindled a fire^w for the war extinguished it^w Allah; and endeavor they^z in the land^w corruption and Allah loves not the corrupters.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

65. And had that the book's folks believed they^z and *ettaqaw* (they had reverentially guarded not to displease Allah) surely (would have) expiated We a'n (regarding) them their misdeeds and surely (would have) admitted them We paradises^w/gardens^w (of) the *naeeme* (permanent mental and physical delights in the highest chambers of Paradise).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سِيَئَاتِهِمْ وَلَا دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾

66. And had that *aqamo*¹²⁶ (they^z stood/sustained the prescribed obligations of) the Torah^w and the Euangelion^{x127} and what (had been) descended to them from their Lord surely (would have) eaten they^z from above them and from below their feet^w;128 of them *ummaton^w* (party-/community)^w *mugtasedaton*¹²⁹ (that which it is moderate all around) and many of them fouled what they^z work.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

67. O, you the messenger: let-communicate [you^s] what (had been) descended to you^s from your^t Lord; and *en* (if) did not [you^s], then not communicated you^s His message; and Allah safeguards you^s from the man-kind; verily Allah aright-guides not the people, the disbelievers.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

68. Let-say [you^s]: O, you the book's folks not you^c (are) on a thing until *toqeymo* (you^z stand/sustain) the Torah^w and the Euangelion^x and what (had been) descended to you^b from yourⁿ Lord; and surely assuredly¹³⁰ increases many of them what (had been) descended to you^s from your^t Lord excessiveness and disbelief; so

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا

123 Some maintain that the "hands" are symbols of divine Might or Power!

124 Qur'an commentators are not clear as to exact meaning of "يداه مبسوطتان" and so for lack of better words rendered as: "His both hands (are) both outstretchers!" As The Qur'an mentions: *His Hands, His both Hands, His Hand*, in various *Ayat*!

125 The "ل" in "لَيَزِيدَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

126 "أقام" = upped/sustained/maintained!

127 See footnote 89 above regarding *Euangelion*!

128 The great Qur'anic expression "eat they from above them and from below their feet" means Allah would have blessed and augmented their possessions and provisions, be it from the Heavens or the Earth.

129 The word "mugtasedabi" meaning moderate, i.e. not engaged in exceeding the bounds by saying improper say regarding Jesus, or Mohammad upon both the peace! Or they who said the proper say regarding Jesus and Mohammad on both the peace! Or may be the hypocrites but not jesters or scoffers! See القرطبي!

130 The "ل" in "لَيَزِيدَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly"

let-not[you^s]grieve over the people the disbelievers.

69. Verily who^r they^z believed and who^r *bado*¹³¹ (*they who adopted the Jewish "law"/customs/repented*) and the *ssa'beoona*¹³² (*followers of Noah/leavers of their people's religion*) and the Nassara (*Christians*) whoever [he] believed by Allah and The Day The Last and [he] worked righteously then no fear (*is*) on them and not sadden they^z.

70. *Laqad*(*verily, already and affirmatively*) We took *meethaqa*^{x133} (*ratified-covenant*)^x (of) Israel's sons and We sent to them messengers; everywhen came (*to*) them a messenger by what not *tahwa* (*tendentiously like*) their selves^w a team of them they^z denied and a team they^z kill.

71. And they^z reckoned that not (*there*) is an essay so they^z blinded (*their selves*) and they^z deafened¹³⁴ (*their selves*); afterwards relented on them Allah; afterwards they^z blinded (*their selves*) and they^z deafened (*their selves*) many of them and Allah (*is*) *Basseeron* (*keen: Seer-/comprehensive Knower of the facts and their ultimate consequences*) by what they^z work.

72. *Laqad*(*verily, already and affirmatively*) disbelieved who^r said they^z: that Allah (*is*) he the Messiah *Mariams's* (*Mary's*) son; while the Messiah said: O, Israel's sons: let-you^z worship Allah my Lord and yourⁿ Lord; verily it^x (*the fact^w/truth^x*) (*is*) whoever [he] partners (*deities*) by Allah then *qad* (*verily and affirmatively*) prohibited Allah on him the Paradise^w and his abode-/lodging (*is*) The Fire^w and not for the *dha'lemeena*¹³⁵ (*injustice-doers*) of succorers.

73. *Laqad* (*verily, already and affirmatively*) disbelieved who^r said they^z: that Allah (*is*) a third (*of*) three; while not of an *elahon* (*a deity*) except *elahon* (*a deity*) One; and *en*(*if*) not ceased they^z *amma*(*regarding*) what they^z say surely (*shall*) assuredly touches/betides¹³⁶ whom^r they^z disbelieved of them a painful torment.

74. Do then not repent they^z to Allah and *yastaghferonah*¹³⁷ (*seek forgiveness they^r from Him*); and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٩﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَرَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٠﴾

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧١﴾

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧٢﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٣﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمِمَّا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٥﴾

131 The word "*bada*" for the singular and "*bado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

132 This word "*sabeeyeen*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See *الراغب*

133 The word "*ميثاق*" = "*assured covenant*" and "*عهد*" = *covenant*. See the *Lexicon* attached to this *Translation*!

134 In Arabic both words "*عموا*" and "*صموا*" are *intransitive* verbs! In English "*blinded*" and "*deafened*" are *both transitive* verbs! Therefore, the word "*themselves*" was used in an attempt to solve this problem!

135 The "*ظالمين*" = "the injustice-doer," as "*الظلم*" = "injustice!"

136 See footnote 1314 regarding the juratory article = "*لِ الْقَسَمِ*," above only here with respect to "*اليمسن*"

137 The word "*يُستغفرونه*" in "*يطلبون غفرانه*" = "*[they] seek His forgiveness!*" In English there is *no seemly* way to say: "*يُستغفرونه*" *per se*! So I settled for saying: "*[they] seek His forgiveness!*"

75. Not the Messiah, Mariama's (Mary's) son, except a messenger *qad* (already and affirmatively) ceded^w before him the messengers and his mother (*is*) a *sseddigaton*^{w138} (indeed steadfast affirmer and practicer of the truth)^w both were [both] eating the *tta'aamo*^x (wheat/edibles-/food-grains)^{x139}; let-look [you^s] how [We] manifest for them the *Aya'te*^w (proofs); after-wards let-look [you^s] wherefrom¹⁴⁰ *yo'afakona*¹⁴¹ (they^z are: off-right dissuaded/-dissuaded speciously).

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ
صِدِّيقَةٌ كَانَا يَاكُلَانِ الطَّعَامَ
أَنْظُرْ كَيْفَ تُبَيِّنُ لَهُمُ الْآيَاتِ
ثُمَّ أَنْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

76. Let-say [you^s]: do you^z worship of a lesser than Allah what neither possesses for you^b a harm and nor a benefit; and Allah He (*is*) The *Sa'meeo*¹⁴² (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The Omniscient.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا
لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا
وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

77. Let-say [you^s]: O, you the book's folks let-not exceed you^z in yourⁿ religion other than the right and let-not *tatta'be'o* (closely-follow youⁿ) *ahwa* (tendentious likings) a people *qad* (already and affirmatively) strayed they^z of before and they^z misled many a'n (regarding) the path's center/intent.

قُلْ يَتَاهِلِ الْكِتَابُ لَا تَغْلُوا فِي
دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ
قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

78. (Had been) cursed whom^r they^z disbelieved of Israel's sons on/over tongue (of) *Dawooda* (David) and *Esa* (Jesus) Mariama's (Mary's) son; *tha'leka* (that-afar-it/that) (*is*) by what they^z disobeyed and they^z were aggressing.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي
إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى
ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

79. They^z were not mutually forbidding a'n (regarding) a *munka'ren*^{x143} (rationally objectionable, *Sharey'ah* prohibited say/deed)^x they^z did it^x; verily wretched what they^z were doing.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ
مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا
يَفْعَلُونَ ﴿٧٩﴾

80. [You^s] see many of them *yatawallawna* (they^z: take for guardian/ally/friend) whom^r they^z disbelieved; verily wretched what advanced^w for them their selves^w that discontented Allah on them and in the torment they (*are*) immortals.

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ
الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ
لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ
وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

81. And had [were] they^z believing by Allah and the Prophet and what (*had been*) descended to him not *ittakbatho*¹⁴⁴ (they^z took and presumed) them¹⁴⁵ *aw'leyaa*¹⁴⁶

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ
وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا
اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا

¹³⁸ The word "*seddiqah*" = "*صديقة*" is the feminine of "*seddiq*" = "*صديق*," meaning that person who readily believes or who is indeed steadfast affirmers and practicer of the truth. The "*seddiq*" = "*صديق*," is a title for *Abu Bakr*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.

¹³⁹ The obvious implications are the facts that both have needs to eat and therefore needs to excrete! Thus how could they be "deities" if they have such needs and other needs?

¹⁴⁰ The word "*أَنَّى*" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

¹⁴¹ The word "*يُؤْفَكُونَ*" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction!

¹⁴² See the *Lexicon* attached to this Translation for this multi-meaning word = "*المُسمِع*"

¹⁴³ See the *Lexicon* attached to this Translation for an elaboration on this rather important word, *faseqoon*!

¹⁴⁴ The word "*اتَّخَذَ*" from "*الِاتِّخَاذَ*" which is "*إِفْتَعَالٌ*" for "*الِاتِّخَاذَ*," as stated in *لسان العرب*; therefore, "*اتَّخَذَ*" is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

¹⁴⁵ This "*them*" refers to those mentioned in the previous *Ayah*, immediately preceding this *Ayah*.

¹⁴⁶ The word "*أَوْلِيَاءَ*" could also mean, among them: protector, friend.

(guardian/ally); [and] but many of them (are) *fa'see-goona*¹⁴⁷ (rebels vis-à-vis Allah's command).

82. Assuredly¹⁴⁸ surely [you^s] find hardest (of) the mankind's animosity^w for whom^r they^z believed (are) the Jews and who^r they^z partnered (deities with Allah); and surely assuredly¹⁴⁹ [you^s] find closer (in) affection for whom^r they^z believed (are) who^r said they^z: verily we (are) *Nassara*¹⁵⁰ (Christians) *tha'leka* (that-afar-it/that) because surely of them (are) priests and monks and surely they (are) not *yestakeberoona*¹⁵¹ (they^z affirm their prideful baughtiness).

83. And if heard they^z what (had been) descended to the messenger [you^s] see their eyes over-flowing [of] the tears of what they^z knew of the right; they^z say: O, our Lord we believed so let-write us [You^s] with the *sha'heedeena* (iterative witnesses/testifiers).

84. And what (is) for us not believe [we] by Allah and what came (to) us of the right; and [we] crave to admit us our Lord with the people the *ssa'leheena* (righteous-people).

85. So rewarded them Allah by what they^z said paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (are) in it^w and *tha'leka* (that-afar-it/that) (is) the benefactors' requital.

86. And who^r they^z disbelieved and they^z denied by Our *Aya'te*^w (messages/signs/proofs) those (are) the *Jaheeme's*¹⁵² (intensely-blazing Fire^w) companions.

87. O you who^r they^z believed: let-not illegitimize you^z what goodies^w¹⁵³ Allah legitimized for you^b and let-not transgress you^z; verily Allah loves not the transgressors.

88. And let-eat you^z of what provided you^b Allah goodly legitimate and *ettaqo* (let reverentially guard you^z not to displease) Allah Who you^f (are) by Him believers.

مَتَّهِمْ فَسِقُونَ ﴿٨١﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً
لِّلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ
أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ
مُودَةً لِّلَّذِينَ ءَامَنُوا الَّذِينَ
قَالُوا إِنَّا نَصْرِي ذَلِكَ بَأَنَّ
مِنْهُمْ قَسِيصِينَ وَرَهَبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ
تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا
ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا
مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا
رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِءَايَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْحَجِيمِ ﴿٨٦﴾

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا لَا تَحْرَمُوا طَيِّبَاتٍ
مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا
وَاتَّقُوا اللَّهَ الَّذِي أَنتُمْ بِهِ
مُؤْمِنُونَ ﴿٨٨﴾

¹⁴⁷ See the *Lexicon* attached to this Translation for this important word *fasegoon* and its grammatical inflections!

¹⁴⁸ The "ل" in "لَتَجِدَنَّ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly!"

¹⁴⁹ Ibid!

¹⁵⁰ In the *New Testament* (Matthew 2:23) speaks of *Nazarene*, and other NT "Gospels" also speak of *Nazarenes*, which are different from *Nazirite* As the *Nazirites* are referred to in the OT, e.g. (Judg.13:7), and are the followers of "Yahweh." Thus, the *Nazarenes* are the true followers of Jesus! And Jesus did not come to establish a new religion, according various statements by Jesus in the New Testament, such as: "Think not that I am come to destroy the Law (Torah), or the prophets: I am come not to destroy, but to fulfill." (Matthew 5:17)! Because Jesus is sent *only* to "lost sheep of the House of Israel," as (Matthew 15:24) says: "I am not sent but unto the lost sheep of the House of Israel." And "Christians" came to be called "Christians" only around the 2nd half of the 1st Century in Antioch, according to (Acts 11:2), which says: "were called Christians first in Antioch!"

¹⁵¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

¹⁵² The word "الجهيم" is proper noun, but it means *intensely blazing fire*! See *الراغب*!

¹⁵³ The word "طيبات" = "goodies" = "goodies," = a *feminine gender* means any thing *delectable and legitimate*!

89. Not *youaa'kethokum*¹⁵⁴ ([He] retributively-punishes you^b) Allah by the frivolity in *ayma'nekum* (yourⁿ oaths) [and] but *youaa'kethokum* [He] by what *aqqatom* (you^c iteratively tied) the *ayma'ne* (oaths)^x; so its^x expiation (is) *ett'aamo* (giving to: ingest/feed) ten poor¹⁵⁵ of *awsatte* (middle-most) (of) what *tott'emona* (you^z give to: ingest/feed) yourⁿ families^w or clothe them or freeing a neck^w (e.g. a *slaved person*); then whoever [he] found not¹⁵⁶ then fasting three days; *tha'leka* (that-afar-it/ that) (is) expiation^w (for) yourⁿ *ayma'nekum* (oaths) if *halaftom* (you^c swore); and let-keep-up¹⁵⁷ you^z *ayma'nekum* (yourⁿ oaths); like *tha'leka* manifests Allah for you^b His *Aya'te*^w (messages of commands and forbiddance) *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you^z.

90. O you who^r they^z believed verily only the *khamro* (any intoxicating drink) and the *mysero* (game of chance) and the stone-alters and the divining arrows (all are) *rejson*^x (filth/anathema)^x of the Satan's work^x so let-avoid [it^x]¹⁵⁸ you^z *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper you^z.

91. Verily only wants the Satan to cast among you^b the animosity^w and the *bagh'dha* (intense-hatred)^w in the *khamre* (any intoxicating drink) and the *mysere* (game of chance) and to¹⁵⁹ [he] repel you^b a'n (regarding) Allah's *Thekre* (*Qur'an*/ invocation/ mention) and a'n the Prayer^w; so are you^b desisting/ceasing.

92. And let-obey you^z Allah and let-obey you^z the messenger and *ebtharo* (let-take-caution you^z); so *en* (if) you^c diverted then let-know you^z that only on Our messenger (is) the announcement the manifester.

93. Not on whom^r they^z believed and they^z worked the righteous-works^w (is) a *jonahon*¹⁶⁰ (sin) in what *tta'emo* (ingested they^z) if when¹⁶¹ *ettaqaw* (they^z had reverentially guarded not to displease Allah) and they^z believed and they^z worked the righteous-works^w; afterwards *ettaqaw* and they^z believed afterwards

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا

¹⁵⁴ The word “يؤاخذ” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume! See *اللسان*! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (i.e. the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “اخذ” is retributively-punished!

¹⁵⁵ For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this Translation for the distinction! The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people!”

¹⁵⁶ That is who found not the *wherewithal*!

¹⁵⁷ The word “احفظوا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

¹⁵⁸ The text in this *Ayah* says: “avoid it,^x” and not “avoid them!” Hence the “it^x” is bracketed by the square bracket, [it^x]! This is perhaps, and Allah knows best, that to *emphasize* the individual avoidance of each, as each is a major offense/sin deserving a particular and individual effort to avoid it^x!

¹⁵⁹ The reason for this “to,” here is because of the “*fat'ha*” on “يصدكم” i.e. *يُصَدُّ* “أن يوقع و أن يصد”

¹⁶⁰ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح” = no sin!

¹⁶¹ See the *Lexicon* attached to this Translation regarding, “إما المصدرية”

ettaqaw and *ahasano* ([they^z]: rendered benevolence/-ultimately perfected and beautified their deeds/says); and Allah loves the benefactors.

94. O you who^r they^z believed surely assuredly¹⁶² essays you^b Allah by a thing^x of the game^x attain it^x yourⁿ hands^w and yourⁿ spears to know Allah whom^p [be] fears/knows¹⁶³ Him by the invisible; so whoever [be] transgresses after *tha'leka* (*that-afar-it/that*) then for him (*is*) a painful torment.

95. O you who^r they^z believed let-not kill you^z the game^x while you^f (*are*) *hurumon* (*consecrated and garmented for Hajj or Umrah*); and whoever [be] killed it^x of you^b intentionally then a requital (*is*) like what [be] killed of the *ne'amee*¹⁶⁴ (*camels/cows/and sheep*), rules by it^x twain justice-possessors of you^b a *badyan* (*sacrificial offering*) reaching the *Ka'aba'te* or an expiation (*by*) *tta'aamo*^x (*giving: wheat/edible/food-grains*)^x poor¹⁶⁵ or *adlo* (*coequal/ equivalent to/ of*) *tha'leka* (*be-that-afar-it/ that*) fasting to taste [be] his matter's *wabala* (*burdensome ill-result*); Allah pardoned a'n (*regarding*) what antedated; and whoever [be] reverted so Allah avenges from him; and Allah (*is*) Mighty revenge possessor.

96. (*Had been*) legitimized for you^b the sea game^x and its^x *tta'aamo*^x (*wheat/edible/food-grains*)^x a *mata'an*¹⁶⁶ (*resource for a transitory worldly delight*) for you^b and the travelers; and (*had been*) illegitimized on you^b the [desert]¹⁶⁷ (*land*) hunting while bided (*observing time/place of being*) you^c *huruman* (*consecrated and garmented for Hajj or Umrah*); And *ettaqo* (*let reverentially guard you^z not to displease*) Allah Whom to Him (*shall be*) thronged you^z.

97. Made Allah the *Ka'aba'ta* The House The Sacred; *Qeyaman* (*sustainer as: a sacred establishment, an asylum, a conspicuous symbol of religion*) for the mankind; and the Sacred [the] Month and the *badya* (*sacrificial animals*) and the *gala'eda*^w (*collar-garlanded sacrificial animals*)^{w168} *tha'leka* (*that-afar-it/that*) (*is*) to know you^z that Allah knows what (*are*) in the Heavens^w and [what (*are*) in] the Earth^w; and that Allah by everything (*is*) Omniscient.

98. Let-know you^z that Allah (*is*) severe (*in*) the punishment and that Allah (*is*) *Ghafooron* (*iterative Forgiven*), *Raheemon* (*iterative mercy Giver*).

وَأَمِنُوا ثُمَّ اتَّقُوا وَاحْسِنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٤﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ تَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَن عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿١٥﴾

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٦﴾

• جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْتَيْدَ ذَٰلِكَ لِيَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٨﴾

¹⁶² The "ل" in "الْيَلْبُونَكُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

¹⁶³ Linguistically the word "خَافَ" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

¹⁶⁴ See the *Lexicon* attached to this Translation for full meaning of "na'am."

¹⁶⁵ For the words "مَسَاكِين" versus "فُقَرَاء", see the *Lexicon* attached to this Translation for the distinction! The word "poor" stands for the singular or the plural, although some time for the plural: "poor-people!"

¹⁶⁶ The word "مَتَاع" = "mata'an" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

¹⁶⁷ The word "الْبَرِّ" = "الفقار، أي الخلاء من الأرض"، literally means "desert," i.e. furthest from any body of water! Also, "اللسان" figuratively speaking could stand for "land!" See *اللسان*!

¹⁶⁸ See the *Lexicon* attached to this Translation for this word, "gala'ed!"

99. Not on the messenger except the announcement (of Our message) and Allah knows what you ^z disclose/-flash and what you ^z conceal.	مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾
100. Let-say [you ^l]: levels/evens not the <i>khabeetho</i> (wicked/ill-natured) and the good albeit marveled you ^g the <i>khabeetho</i> 's multitude; so <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah O, the <i>albab</i> 's (the hearts-intellects staff) possessors ¹⁶⁹ la'alla (craving currently unavailable deed that, perhaps) you ^b prosper you ^z .	قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَأْتِ الْآلِبَابَ لَعَلَّكُمْ تَفْلَحُونَ ﴿١٠٠﴾
101. O you who ^r they ^z believed let-not ask you ^z a'n (regarding) things ^w en (if) (to be) disclosed/flushed for you ^b [it ^w] ¹⁷⁰ displeases you ^b and en you ^z ask a'n it ^w while The Qur'an (is being) repetitively descended [it ^w] (shall be) disclosed/flushed for you ^b spared ¹⁷¹ Allah regarding it ^w ; and Allah (is) <i>Ghafooron</i> (iterative Forgive) Forbearer.	يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنْزَلُ الْقُرْآنُ تَبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾
102. <i>Qad</i> (already and affirmatively) asked it ^w a people of before you ^b afterwards they ^z became by it ^w disbelievers-/rejecters.	قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾
103. Not made Allah of a <i>baheyara'ten</i> ¹⁷² (see footnote below) nor a <i>sa'iba'ten</i> (see footnote below) nor <i>wasila'ten</i> (see footnote below) nor <i>ha'men</i> (see footnote below) [and] but whom ^r they ^z disbelieved <i>yaftarona</i> (they ^z craft a lie for fraudulent end) on Allah the lie and most of them not reason they ^z .	مَا جَعَلَ اللَّهُ مِنْ خَبِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾
104. And if (had been) said for them: let-come you ^z to what Allah descended and to the messenger said they ^z : our sufficiency ¹⁷³ (is) what we found on [it ^x] our fathers; is while albeit ¹⁷⁴ their fathers [were] not	وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا ؕ أُولَٰئِكَ

¹⁶⁹ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذو الآلباب" = the *albab*'s possessors!

¹⁷⁰ The hidden pronoun here "it," in "تَسْأَلُكُمْ," refers to "the things!"

¹⁷¹ Here the word "عفا" meaning "pardon" or more aptly here "spared Allah off it," that is He left it unidentified, because if He were to identify such things that would or might distress you! See الطبري!

¹⁷² The words: "Baheyrah" = "بحيرة," "Saibah" = "سائبة," "Wasilah" = "وصيلة," and "Hamm" = "حام" all describe various types of camels or sheep that are let loose and to pasture without restrictions after they meet certain criterion, described as follows:

A. The generally books give various details regarding variations in the exact criterion for each category of camels, but generally: The "Baheyrah" = "بحيرة" is the *she-camel*, daughter of "Saibah" And the "Saibah" is the *she-camel* whose ear had a *man-made slit*, after it had given five and in some narrations ten female births not among them a male, then it was let loose neither to carry anything nor its wool is sheared nor its milk is consumed except by guest! When it gives birth to a *she-camel* then this baby *she-camel* will have its ear slit and left alone with her mother and treated like her mother, so it is the "Baheyrah!" When it dies its meat is considered "lawful" for the men but not for the women! Hence, the Qur'an forbade that by this *Ayah*.

B. The "wasilah" = "وصيلة" means the *she-sheep* who gave seven or ten consecutive births. When the *she-sheep* gives it seventh birth they look at the offspring, if a male and a female then the male is not slain because of his sister! Also, the women do not drink its milk! And they let her loose!

C. The "hamm" = "حام" is the *be-camel* who impregnates ten *she-camels* or having had seven successive females born as a result of his impregnation, as a result they let him loose!

¹⁷³ The word "المصدر" = "بمُحْسَبٍ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَ التَّثْنِيَةِ وَ الْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" = "حَسْبُ فِي حَسْبِنَا" = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التاج!

¹⁷⁴ The construct "أُولَٰئِكَ" is made up of three distinct components: (1) "الاستفهام الاستنكاري" = "أولئك" = disapprobatory interrogative, (2) "الحوالية" = "و" adverbial = "while," and (3) "لو" = conditional particle = "albeit!" For (1) I chose "even" as an intensive to indicate something that is unexpected. For (2) "while" is obvious! For (3) "albeit" seems to me very appropriately self-explanatory!

knowing a thing and nor *yabtadoona* (who find and accept the aright-guidance they).

105. O you who^r they^z believed: on you^b (are) yourⁿ selves^{w175}; not harms you^z who^p [be] strayed if *ibtaday-tom* (found and accepted you^z the aright-guidance); to Allah (is) yourⁿ return together then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) you^z by what you^z were working.

106. O you who^r they^z believed: a testimony among you^b if *badhara*¹⁷⁶ (attended at predetermined time and place) an *abada*¹⁷⁷ (a lone / any-one) (of) you^b the death while (*spelling out*) the will two men both justice-possessors of you^b or two of other than you^b *en(if)* you^f struck¹⁷⁸ in the Earth^w then betided^w you^b [the] death's disaster^w you^z confine/imprison them both from after the Prayer^w then *yoq'semaney* (both oath) by Allah, *en* suspected you^z, we purchase not by it^x a price albeit [was] kin possessor and we conceal not Allah's testimony^w verily we then surely (are) of the sinners.

107. Then *en(if)* (had been) stumbled that both (of) them [both] deserved a sin then two-others both up¹⁷⁹ (in) their [both] stead of whom^r deserved on them the twain nearest-kin¹⁸⁰ then *yoq'semaney* (both oath) by Allah surely our testimony^w (is) righter¹⁸¹ than testimony^w (of) them both and not we transgressed we verily we then (are) of the *dha'le-meena*¹⁸² (injustice-doers).

108. *Tha'leka* (that-afar-it/that) (is) *adna* (lower/closer) to they^z come-in¹⁸³ by the testimony^w on its^w face¹⁸⁴ or they^z fear/know¹⁸⁵ to *toradda*¹⁸⁶ (be forthwith-refuted) *ayma'non* (oaths) after their *ayma'ne* (oaths); and *ettaqo* (let reverentially guard you^z not to displease) Allah and let-hear you^z; and Allah aright-guides not the people the *fa'seeqeena*¹⁸⁷ (rebels vis-à-vis Allah's command).

كَانَ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَتَذَكَّرُونَ ﴿١٠٥﴾

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلٍّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيَنْبَغُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا شَهَادَةً بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذُوَا عَدْلٍ مِّنْكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنِ أَنتُمْ ضَرَيْتُمْ فِي الْأَرْضِ فَاصْبِرْكُمْ مَصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثَمِينَ ﴿١٠٧﴾

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَدَتْنَا أَحَقُّ مِنْ شَهَدَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٨﴾

ذَٰلِكَ أَدَّتْ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَمِّنٌ بَعْدَ أَيْمَنِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٩﴾

¹⁷⁵ The Qur'anic phrase "on you^z (are) your-selves^w" is another of those Arabic tongue expressions, meaning: guard yourselves by upholding the *Sha'rey'ah* prescription and proscription!

¹⁷⁶ The word "حَضَرَ" means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as student who knows when and where to attend his class! In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present!

¹⁷⁷ See the *Lexicon* attached to this Translation regarding "أَحَدٌ"

¹⁷⁸ That is in the sense of "set out in a new direction," "peregrinated," "journeyed!"

¹⁷⁹ There is a distinction between "يَقُومُ" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "إِيقِفْ"

¹⁸⁰ That is the closest relatives concerned in the lawful administration of the will of the deceased! See *تفسير البيضاوي*

¹⁸¹ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary! And "أَحَقُّ" = "righter" as an adjective comparative!

¹⁸² The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice!"

¹⁸³ That is reply in a specified manner to a call for such a testimony! See *American Heritage Dictionary* for "come in!"

¹⁸⁴ That is on its "face value," i.e. "reality," as is, or as should be!

¹⁸⁵ Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

¹⁸⁶ The Arabic word used is: "turadda" = "تُرَدُّ" meaning "tudhaddi" = "تَدْحَضُ" i.e. readily rejected or refuted!

¹⁸⁷ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

109. Day gathers Allah the messengers then says [He]: what (*had been*) answered you^c; said they^z: no knowledge for us; verily You^g You^s (*are*) indeed the invisibles' *Allamo* (*Ever/ Stout Omniscient*).

110. *Edh* (*when*) said Allah: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son let-remember [you^s] My boon^{w188} on you^g and on your^t mother *edh* (*since*) I supported¹⁸⁹ you^g by the *Rub-Al-Qudos*¹⁹⁰ (*The Arch Angle Gabriel*); [You^s] speak (*to*) the mankind in the cradle and *kablan*¹⁹¹ (*maturely/ at middle age*) and I taught you^g the book and the *hekмата*^{w192} (*wisdom*) and the Torah and the Euangelion¹⁹³; and *edh* (*when*) [you^s] create from the mud like the bird's form^w by My leave then [you^s] blow in it^w then [it^w] [is/be] a bird by My leave and [you^s] cure the *akmaba* (*born-blind*) and the leper by My leave and *edh* (*since*) *tokbrejo* ([you^s] *emerge/ produce*) the dead by My leave; and *edh* (*since*) I checked Israel's sons *a'n* (*off*) you^g *edh* (*when/ since*) you^g came (*to*) them by the evidences^w then said they^z who^t they^z disbelieved of them: *en* (*not*) this (*is*) except a magic manifest.

111. And *edh* (*when*) I revealed¹⁹⁴ to the Disciples that let-believe you^z by Me and by My messenger; said they^z: we believed and let-witness/ testify [You^s] of-such verily we (*are*) Muslims (*consigners to Allah*).

112. *Edh* (*when*) said the Disciples: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son [does] your^t Lord can [He] to *younazzele* (*iteratively descend*) on us a repast^{w195} from the sky^w; said [he]: *ettaqo* (*let reverentially guard you^z not to displease*) Allah *en* (*if*) you^c were believers.

113. Said they^z: we want to eat from it^w and tranquilize our hearts and know [we] that *qad* (*already and affirmatively*) *ssadaqtana* ([you^g] *had always enforced the truth with us*) and we be over it^w of the *sha'beedeena* (*iterative witnesses/ testifiers*).

114. Said *Esa* (*Jesus*) *Mariama's* (*Mary's*) son: *Allahumma*¹⁹⁶ (O, Allah) our Lord let-descend [You^s] on us a repast^{w197} from the sky^w [it^w] be^w for us a festival for our first and our last and an *Ayatan*^w (*sign/ proof*) from You^g and *erzooq* (*let-give provision/ victuals for sustenance for*) us [You^s]

يَوْمَ تَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١٠٩﴾

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أُيِّدْتُكَ بِرُوحِ الْقُدُسِ تَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَبْرِئُ الْأَكْمَامَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي وَبِرُسُولِي قَالُوا ءَامَنَّا وَآشَهِدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْحَوَارِيُّونَ يٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْبِئَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقَتْنَا وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

قَالَ عِيسَى ابْنَ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً

¹⁸⁸ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”)!

¹⁸⁹ The word “أَيَّدَ” from “الأيَّدُ” which is *exclusively Allah's Might!* Thus, anywhere in The Qur'an we meet “أَيَّدَ” it is always a “support” from Allah alone, and no other entity could match, hence it is “divine!” There is no English word to describe such “أَيَّدَ” The word “support,” obviously is *not* sufficient to indicate the implication of “أَيَّدَ”

¹⁹⁰ That is *angel of revelation, Gabriel*!

¹⁹¹ The word “*kablan*” also means *thirty years old and beyond*!

¹⁹² The English word “wisdom” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekma*!” See the *Lexicon* attached to this Translation for an exposition!

¹⁹³ See footnote 89 above regarding *Euangelion*!

¹⁹⁴ The word “أَوْحَى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire or king*! See اللسان!

¹⁹⁵ The word “مَائِدَةً” means repast, i.e. even without a table. When it is just a “table” *per se*, it is called “إِطْلُوءة” See اللسان!

¹⁹⁶ The expression “يَا اللَّهُ” = “اللَّهُمَّ” means a call of *invoking/ supplicating/ beseeching* Allah! See اللسان!

¹⁹⁷ Refer to footnote 1375 above regarding “repast”!

and You ^s (are) *khayro* (choicer/ superior/ worthier) (of) the *ra'zeqeena* (giver of: provision/ victuals for sustenance-/ rain).

115. Said Allah: verily I am *munzelo*¹⁹⁸ (Causer of the descending of) it ^w on you ^b then whoever [be] disbelieves after of you ^b then verily I torment him a torment ^x not [I] torment by it ^x an *abadan*¹⁹⁹ (a lone/ any-one) of the worlds.

116. And *Edb* (when) said Allah: O, *Esa* (Jesus) *Mariama's* (Mary's) son: have you^s said for the mankind *ittakhe-thoney*²⁰⁰ (let-you^z take and make me) and my mother twain deities of without/lesser-than²⁰¹ Allah; said [be]: *subhana*²⁰² (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You^g not (it) be for me that I say what (is) not for me surely a right^x; en (if) was I said it^x then *qad* (already and affirmatively) knew it^x; You^g know [You^s] what (is) in my-self^w and not [I] know what (is) in Your^t Self^w; verily You^g You^s (are) *Allamo* (Ever/ Stout Knower) (of) the invisibles.

117. Not I said for them except what commanded me You^g by it^x: that (is) let-worship you^z Allah my Lord and yourⁿ Lord; and I was over them *sha'beedan* (iterative witnesser/ testifier) while I bided [in] them; then *lamma* (when/ whence) *tawaffaytaney*²⁰³ ([You^s] fully received me while before dying) You^c were The *Raqeeba* (Watcher/ Observer) over/on them and You^s (are) over everything *Sha'beedan* (Witnesser/ Testifier).

118. En (if) [You^s] torment them then verily they (are) Your^t *eba'do* (worshippers/ submitters/ slaves), and en (if) [You^s] forgive [for] them then verily You^g You^s (are) the Mighty The *Hakeemo*²⁰⁴ (infinite *bekmah*²⁰⁵ Possessor).

119. Said Allah: this day benefits the *ssa'deqeena* (always-truth-enforcers) their truth, for them paradises ^w/-gardens ^w run ^w from under it ^w the rivers immortals they ^z (are) in it ^w forever; delighted (is) Allah *a'n* (regarding) them and they^z (are) delighted *a'n* Him *tha'leka* (that-afar-it/ that) (is) the win the great.

مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾

قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مَنِّكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ

الْعَالَمِينَ ﴿١١٦﴾

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٧﴾

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٨﴾

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢٠﴾

¹⁹⁸ The word “*munzelo*” is singular, masculine subjective noun, meaning the causer of the descending! Hence “*munzelo*” has no English equivalent! Descender= one that descends, gives a different meaning!

¹⁹⁹ See the *Lexicon* attached to this Translation regarding “أحد”

²⁰⁰ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

²⁰¹ The phrase “without/ lesser than” explicitly states the obvious fact which “instead of” might hide, that whatever is taken is lesser than Allah! So, why take that without/ lesser entity for a compeer to Allah?

²⁰² The word “*subhanaka*”= “سُبْحَانَكَ” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سُبْحَانَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*”= “سُبْحَانَكَ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

²⁰³ The word “*tawaffaytaney*”= “تَوَفَّيْتَنِي” is made up of two parts: the word (a) “*tawaffa*”= “تَوَفَّى” and (b) the pronoun “*ney*”= “نِي”=me. The word “*tawaffa*”= “تَوَفَّى” means fully received while dying!

²⁰⁴ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إِحْكِيم”

²⁰⁵ Ibid!

120. For Allah (*are*) the Heavens'^w and the Earth's^w proprietorship and what (*is*) in them^y; and He (*is*) over everything Omnipotent.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا
فِيْهِنَّ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٢٠﴾